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# THE DRUNKARDS V Varning.

A Sermon Preached at *Can-*  
*terbury* in the Cathedral Church  
of CHRIST.

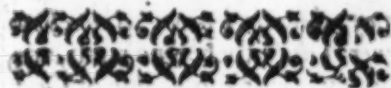
By THOMAS KINGSMILL Mr.  
of Arts, and Preacher of the  
Word at *Hyth*, one of the  
Cinque-Ports; in  
the County of  
*Kent*.

*Eccles. 31. 25.*

Εὐδὲν μὲν ἐνδύξεν, πολλὰ δὲ ᾤσεν  
αὐτὸν ὁ κύριος.

Imprinted at *London* by *N. Okes* for  
*Richard Collins* at the signe of  
the three Kings in *Pauls*  
*Church-yard*. 1637.





TO  
THE RIGHT  
Reuerend Father in  
God, I O H N by G O D S  
Prouidence, Lord Bishop of  
St. Asaph: Grace, Mercy,  
and Peace, be Mul-  
tiplied.

**T**HE Charge that was gi-  
uen to the Prophet Esay,  
by the Lord himselfe, cry Esay 58.1  
aloud, spare not, lift vp thy voice  
like a Trumpet, and shewe my  
people their Transgressions, and  
the House of Iacob their finnes:  
is also imposed (Right Reuerend  
Father in God) on euery Prea-  
cher of the Word; in these last  
A 2 dayes,

## The Epistle Dedicatory.

Hof. 4. 1. 7

Esay 5. 11.

daies and perillous times. *For iniquity aboundeth now, as much as euer it did: there is no truth, nor mercy, nor knowledge of God in the Land; by swearing, and lying, and killing, and stealing, and committing adultery, men break out, and blood toucheth blood. They rise vp early in the morning, that they may follow strong drinke, they continue vntill night, till wine inflame them. Oh! now is the time (if euer) for a Preacher to lift vp his voyce, and crye downe these loud-crying sinnes.*

*As for my selfe, I haue already (by Gods assistance) lifted vp my voyce in a Sermon, in a great Congregation, against the beastly sinne of Drunkennes: but a man may crye louder with pen, then with tongue: and bee heard further out of the Presse, then out of*



## The Epistle Dedicatory.

of the Pulpit. Therefore (sith there is no Labourer so simple, but may bring somewhat to Gods building:) I haue incouraged my selfe, upon assurance of your Lordships pardon, humbly to commend this Sermon (as it was deliuered, with out addition, or detraction) to the view of your Wisedome: and vnder your protection, to the Householde of Faith. Not doubting, but that which hath passed the sa- uourable censure of so Reuerend, and so Learned an assembly, as then were the Hearers: will now finde like acceptance with all that be iudicious and indifferent Readers.

Many weighty reasons I could shew, that moued me to Dedicate these my slender labours vnto your Lordship: but I forbear to expresse them, least I exceede an Epistle to so small a Booke; and  
make

## The Epistle Dedicatory.

make the Walls as big, as the City.  
And thus having satisfied my  
desire, by giuing some testimony  
of my duty to your Lordship:  
fearing to hinder the course of  
your more serious cogitations, and  
actions; I humbly take my leave,  
and commend my selfe to your fa-  
uour, and your Lordship to the  
grace, and fauour of God in Christ.  
From Hyth one of the Cinque-  
Ports in Kent. February 12. 1630

Your Lordships most  
obliged to all humble  
duty.

Thomas Kingmill.



THE  
DRUNKARDS  
warning.

PRO. 23. VFR. 21.

*For the Drunkard, and the Glutton shall come to poverty.*

**I**T were vaine to be  
at open defiance  
with iniquity, if  
first we subdue not  
beastly Concupi-  
scence in Gluttony: which like a  
falle-hearted subject in a City, is  
ready to worke a mischief at  
home, when the forreine enemy  
is encountred abroad. Many not

A 4 know-

knowing the right order of a spirituall Combate, cherish that vice, and giue the on-set vpon some other sinne: it may be valiantly, I dare say, vnprofitably, at length in steppeth Gluttony for the rescue, violently tearing out the thrgate of Vertue, and giuing sinne as much aduantage as it had before. Let this Traytour be first wounded, the flesh subdued, and brought into subiection, then shall you with more facility get the mastery ouer all transgression.

Gluttony, if we take it largely, brancheth it selfe into Drunkennesse, and all excesse in meate or drinke. The body of my Text containeth both, which may thus be read a part, though *Hypozeugma* ioyne both in one: *The Drunkard shall come to Poverty: and the glutton shall come*

to poverty. The former onely is now the object of my speech, wherein you may obserue the party delinquent, and his heavy punishment.

Drunkennesse is a violent priuation of reason, by excessive drinking, through inordinate affection to any lyquor of intoxicating power. Losse of reason: Excessive drinking: Inordinate affection: these three make drunkennesse compleate.

*Defin.*

The first, is the losse of reason, eyther in whole, or in part: *Pro-prijsime illi dicantur ebrii, qui pra nimio potu mentis alienantur*, they are most properly sayd to be drunken, who are deprived of reason by excessive drinking. As for the intemperate drinker, that can dowaewith abundance of lyquor, and yet for strength of braine is no whit moued in  
body

*Zanc. in Ep.  
ad Ephe. c.  
5. p. 18. §. de  
Ebractate.*

Aug. in ver.  
apost ser. 4.

body or minde: I suppose, I may truly call him a Glutton, how euer I excuse him not. *Tanto nequior, quanto sub poculo inuictior*, the more able a man is to beare his lyquor, the more full of Sathan, if hee abuse his strength that way. *Woe unto them that are mighty to drinke wine, and men of strength to mingle strong drinke. Esay 5. 22.*

Nat. hiflar.  
lib 10. ca. 3.

But there is a two-fold priuation of reason, to wit; naturall, and violent. When a sober man lyeth downe to rest, sleepe depriueth him of reason for a little time. Yet so as that hee can haue it, and vse it at his pleasure: if hee appoynt one to call him, or a Bell to awake him at such an houre. Like *Pliny* his Cranes, who in a long iourney maintayne a watch all night, and haue their Sentinels that stand with

with one foot, and hold a stone in the other: if they chance to sleepe, downe falleth the stone, and awaketh them. But the Drunkard, being violently bereft of reason by the fume of the Grape, hath no such shift to recouer his wits: Till the lyquor cease working, hee is not himselfe, whether hee sleepe or wake: *Ebrietas ita mentem alienat ut ubi sit nesciat*, Drunkenesse doth so beset him, that hee knoweth not where hee is.

*Isidor. senten. lib. 2. ca. 43.*

A man is violently bereft of reason diuers manner of wayes, by strong sents, and poysonous hearbes, that cause distraction. Anger, lust, vayne-glory, couetousnesse, each vehement inordinate affection, deserueth the name of Drunkenesse: *They are drunken, but not with wine, they stagger, but not with strong drink.*

*Esay*

Esay 29. 9. But Salomon speaketh here of drunkennesse by wine, *be not amongst wine-bibbers*: where by Wine, is meant any liquor of intoxicating power. *Ebrietas dicta est quasi extra briam, quod debitam vini mensuram excedit*: Drunkennesse is so called (saith Lessus) from taking strong drinke out of measure. When (as Saint Augustine hath it) *Ad mensuras sine mensurabunt*. By full cups and measures, men drinke out of measure.

It is not simply vnlawfull to drinke VVine, if wee keepe a meane: according to that of Caletan, *Vinum potatum non inebriat; nisi sit multum respectu illius qui bibit, quantumcunque parum sit quod bibitur*, It is not bated drinking Wine doth intoxicate the braine, if it bee not much in-regard of the drinker: though

In Aquin.

112. q. 150

ar. 1.

De temp. fir.

131.

In 4 qu. 100.

dic.



though but little in measure, hee exceedeth to ebriety, that exceedeth the strength of his braine to beare it. Oh! *be not drunken with wine wherein is excesse; but be filled with the Spirit. Ephe. 5. chap. 18.*

Yet one thing is missing to make drunkenness compleate; namely, inordinate affection; who so hath this, is a Drunkard in heart, though hee drinke not a drop: as he is an Adulterer, that lusteth after a Woman, though he commit not the deed.

I blame not all affection to, or delectation in drinking wine: *Creatum est in iucunditatem, non in ebrietatem*: Twas created for iucundity, not for ebriety; *to make glad the heart. Psal. 104. 15.* It were extreame folly to crye out; I would there were no Wine, because some are ne-

*Ambros. de  
Helia 19  
lib. 1. c. 11*

chrysost. in  
Math. 17.  
Rom. 13.

uer quiet, but when they are at it. A man might as well say, I would there were no night because of Theeues, no Women because of adultery, no Weapons because of murther: *Vinum datum est vt rideamus, non vt derideamur*: Wine is given to make vs laugh, not to be laughed at, to preserve health, not to destroy it: God hath graced thee with this excellent blessing, see thou disgrace not thy selfe by intemperate drinking.

But inordinate affection to the Wine, wee blame: when a man, knowing the strength of the lyquor, be it Wine, Beere, hot Water, or what else soeuer, yet taketh such delight therein, as to inioy his cups, hee willingly depriueth himselfe of reason, and becommeth a beast: for what difference is there betweene a man,

man, in such a case, and a beast : but that one is vnreasonable, naturally, the other voluntarily :

Not that all Drunkards will the absence of reason directly, as some do to rid themselves of cares for the time : tis enough, nay too much, to will it indirectly, and in its cause : they are not weary of their wits, faine they would inioy their cups, and reason too, but if both cannot be had, they bid reason adieu with all their heart ; of the twaine, chusing rather to want wit, then Wine.

Now here ariseth a doubt: *Noah* dranke Wine and was drunken : Gen. 9. 21 was he worthy blame ? Before the flood, in that drunken age, they had no Wine at all, though haply they had wilde Vines, and did eat of the Grapes : but *Noah* was the first, yea, and that after the flood, who dressed the vine, and

and pressed the grape: for which  
 cause (sayth *Berosus*) he was cal-  
 led *Ianus*, the inuentor of wine,  
 from *γιν* that signifieth Wine;  
 who is sayde to haue two faces,  
 because he saw two Worlds, *to*  
*wit*, before and after the flood.  
*Noe dedit naturam, sed ignora-*  
*uit potestatem, itaq; nec vinum*  
*suo peperit Auctori.* Noah gaue  
 Wine its nature, but knew not  
 the power; wherefore it spared  
 not the Authour, but made him  
 drunken. Againe, *Noe deceptus*  
*est, quia vini vis ignorabatur:*  
*Noah* was ouertaken by chance,  
 because he knew not the strength  
 of it. So that (as Saint *Ambrose*  
 sayth) it was *Per ignorantiam,*  
*non per intemperantiam.* For  
 want of experience; and not  
 through intemperance. Heere-  
 uppon the Summists acquit him  
 of sinne; and I excuse him *A*  
*tanto,*

*Ambros. de*  
*Helia &*  
*icitur. ca. 5.*

*cap. 6.*

*cap. 5.*

*tantq, non a toto*: Hee was drunken, but no Drunkard, I may safely extenuate, but I dare not annihilate the sinne. Without question, *Noah* sinned, and was pardoned; yet let no man be emboldned to doe the like: how mens weaknesse, should not encourage vs to wickednesse. *In* *fruant Patriarcha, non solum do-*  
*centes, sed etiam errantes.* Let the Patriarchs instruct vs, not onely by Doctrine, but also by falling. If they being so godly, had their slips and falls: let him that thinketh hee standeth, take heede lest hee fall: *Non solum attende, quod inebriatus est in.*  
*fluu: sed quid postea hoc iniquum ei non acciderit.* *Noah* was once drunke and no more: follow him in repentance, and not in sinne.

A sicke man hath no affection to wine, but abhorreth it: yet

*Ambros. d.*  
*Abraham*  
*Patriarcha*  
*cap. 6.*

*chrysost. ad*  
*loc.*

upon his Doctors prescription, he is willing to drinke drunken, to procure a vomite, and recover health: doeth hee offend herein?

Aqui: 117:

q: 150: ar: 3

1m.

*Aquinas* sayth, *Cibus et potus est moderandus, secundum quod competit corporis valetudini*; that wee are so to moderate our selves in meate and drinke, as it may stand with the health of the body: whereby it sometime cometh to passe, that what is but enough for the sound, were too much for one sicke: And againe, what is but enough for the sicke, were too much for the sound. Whereupon the Summists hold it no sinne.

But tis not material what they say: I am sure the Scripture sayth, *We may not doe ill, that good may come of it*. In a desperate case, to preserve the body from infection, it is lawfull to chop

chop off a legge, or an arme,  
but to procure health, tis not  
lawfull to deprivie ones selfe of  
reason. *Malum non sentitur, qd*

*per ebrietatem committitur*: when  
a man is drunken, hee knoweth  
not what mischief he may do;  
hee is like enough to murther,  
commit adultery, or any other  
Villany. Admit his friends bind  
him, or locke him vp, to pre-  
uent such out-rage, till he come  
to himselfe: yet they are not a-  
ble to keepe him from a desire  
to kill, and whore; the tongue  
is an vnruly euill, which no man  
can tame: hee will fall to cursing,  
and swearing, do all his friends  
what they can: therefore let no  
man take that yngodly course, to  
recover health.

Suppose a man meete with  
lewd company, who will quar-  
rell, fight, and stab, if hee pledge

*1610. 1612.  
Sensu: 4. 4.*

*1610. 1612.  
Sensu: 4. 4.*

*1610. 1612.*

De tempor.  
serm. 232.

not their healthes : if in giving them content, hee drinke more then his share to saue his life, were he too blame? The Summists say no; but Saint *Augustine* sayth yea: If once it come to that passe, that thou must drinke, or dye, twere better for thy body to bee slaine when thou art sober, then thy soule to perish through drunkennesse.

Sen. lib. 9.  
Epistol. 83.

Lat. etc.

But I will no longer digresse; I am now chiefly to deale with the Drunkard, and not with a drunken man: *Plurimum interesse concedes, inter ebrum, et ebriosum*, there is great difference betweene a drunken man, and a drunkard: *Potest et qui ebrius est, tunc primum esse, nec habere hoc vitium; et qui ebriosus est, saepe extra ebrietatem esse.* Some are once drunken, and no more, and the common Drunkard



may sometime hane his wits about him. Now sayth *Augustine*, *In homine iusto, etsi non ebriositatis, at certe ebrietatis causa querenda est*: The iust man for being once drunken is much too blame. But the Drunkard is the object of my speech, tis even hee shall come to poverty.

contra  
Faust. l. 22.  
cap. 44.

*Salomon* had many other arguments to dissuade from drunkenness; as wee finde in the following part of the Chapter; but (as they say) there is no woe to want: of all things, men loue not to heare of that, therefore is this reason placed in the forefront, as most powerfull to preuaile with vs: the drunkard shall come to poverty: or, as the roote imports, shalbe driven out of his inheritance, and thrust from his possession.

De Helia et  
ie:un. c: 11

Trades-men: (sayth *Ambrose*)  
*Vno die bibunt multorum labores,*  
drinke as much in a day, as they  
get in a weeke: they spend their  
money, mispend their time,  
neglect their seruants, how is it  
possible such men should thriue:  
if they be not yet poore, ere  
long they shall: pouerty will set  
vpon them like an armed man,  
without resistance.

Rich men (if giuen vnto the  
pot) may not looke to escape:  
they will spend frankly, swagger,  
and fight, sometime vnto their  
cost: they will buy, and sell, giue  
and lend, chop, and change, they  
care not what; when the drinke  
is in, the wit is out: at length  
Gods secret iudgement creepeth  
vpon their estate: be the Drun-  
kard whosoever, (if *Salomon*  
say true,) hee shall come to po-  
uerty: no possession, though oc-  
uer

uer so large, can beare him out.

Thus yee haue heard the Exposition: now suffer (I beseech you) a word of Exhortation. I know I take an hard taske in hand to preuaile with the Drunkard; out alas I finde Saint *Augustines* wordes to be true in this our age; *Ebrietatis malum ita per vniuersum mundum a pluribus in consuetudinem missum est, ut ab illis qui Dei precepta cognoscere nolunt, iam nec putetur, nec credatur esse peccatum*; Drunkenesse is now in such request throughou: the world, that many call it into question whether it be a sin, and deserue reproofe. Shall wee speake against Drunkards? Saith *Basil*, *In emortuum auditum insanabimus*, wee had as good round a dead-man in the eare.

De tempor.  
[cr: 23].

Contra E.  
brietas.

Why then what course shall

Ezech. 1. 5

wee take : Physicians in the dangerous time of the plague, come not at the infected, if past cure, but giue Antidotes to preserue the sound : but wee must speake vnto all, that all may be profited, the sober preserued, and as wee hope, the Drunkard reclaymed : but whether they will heare, or whether they will forbear, we must not be silent, *that they may know there hath bin a Prophet amongst them.* The Fountaine casteth out her water, though no man come to drinke : and we must Preach, though few regard. If wee plant, and water, wee neede not doubt, but God will giue increase : such is the strength and power of the word, as to profite none it is impossible : much may fall into the beaten way, & among stones, yet some will light vpon good ground,

ground, and bring forth fruit. As the raine commeth downe from Heauen, & returneth not thither, but watereth the earth, & maketh it fruitfull: so my word (saith the Lord) shall not returne empty to me, but shall do whatsoeuer I wil.

Admit Drunkards do not presently amend, but will to the tap-house againe: yet can they not doe it with such boldnesse, as they did before: their heart will smite them when they enter in, and thinke vpon the words they heard, they wil euen blush to follow their woted course: for if they should do so, they know this were *εὐμαχία*, to warre with God himselfe, and kicke against the pricke, wherby they declare to the world that they are despisers of Gods word, who when they know their masters wil, yet are so obstinate, that they wil do contrary.

Giue

Give care then (I beseech you)  
 to the wordes of Salomon, *Prou.*  
*20. 1. Wine is a mocker, strong*  
*drinke is raging; and whosoever is*  
*deceined thereby, is not wise.*  
*Chryso. in* *Vinum Dei donum: Ebrietas di-*  
*Match. 22.* *aboli opus est: Hee blameth not*  
*rom. 71.* *the wine, but the drinker: nor*  
*him neyther, if hee keepe a*  
*meane: Medicina optima, quando*  
*Lot. nota* *commensurationem habet opti-*  
*to.* *mam; if it be taken moderately,*  
*it helpeth our infirmity: drinke*  
*no longer water, but use a little*  
*wine for thy stomackes sake, and*  
*thine often infirmities. It is the*  
*Tim. 5: 23* *excesse must be auoyded, as Salo-*  
*mon hath shewed: and that for*  
*three regards. First; wine is a*  
*mocker. The Drunkard laugh-*  
*eth at the Iudgments of God, that*  
*are denounced against him: hee*  
*neyther feareth God, nor reue-*  
*renceth man, but amidst his cups*  
 will

will laugh the best to scorne. As certaine youths did, who making merry, and drinking freely, were bol'd with King *Pyrrhus*, to speake their pleasure of him in very vndutifull sort, and being brought before him, hee asked them whether it were so? It is true, and it please your Grace, sayd one of them, we sayd it indeed, and had not our wine failed vs, wee had spoken a great deale more. What an audacious part is this, that pot-companions will presume to deride Kings, yea to mocke God himselfe. Ah! be not deceiued, God is not mocked, though he forbear a while to put his threatens in execution, on hope of their conuersion; if they will not amend, at length he will strike home.

The drunkard mocketh others, but he is most ridiculous him-

*Plutar. in  
the life of  
Pyrrhus.*

Plutare's  
in the life  
of Lyncurgus

himselfe, all his absurd speecches,  
and idle gestures, make others  
laugh. In *Lyncurgus* his dayes,  
drunken men were brought into  
common-hals, that little children  
might behold what a ridiculous  
and beastly thing it was for a  
man to be drunken.

Epistol. 23.

Secondly, *strong drinke is*  
*raging.* Seneca saith, that drunk-  
ennes is voluntary madnesse: *non*  
*minor, sed breuior*, no lesse than  
foe, though haply it last not soe  
long: but for the time, he rageth  
like a mad-man, he will sweare,  
and swagger, quarrell and fight;  
*de ebrietate ad arma consurgit, pro*  
*vino sanguis effunditur.* of late  
he powred in wine, but now he  
will powre out his neighbours  
blood.

Ambros. de  
Helia &  
iunior. ca. 11.

*Alexander King of Macedon*, in  
his drunkennes slew *Clytus* his  
dearest friend; but when he was  
sober,



sober, and vnderstood the matter, he tooke it soe heavily, that he could haue died willingly: *mori voluit, certe debuit*; indeede (saith *Seneca*) he ought to haue died: he that killeth a man when he is drunken, deserueth to be hanged when he is sober; especially if his drunkennes were voluntary, let him vndergoe the law of *Pittacus*, and suffer double punishment: first, for immoderate drinking, then for committing out-rage in his drunkennesse.

*Loco melior.*

Thirdly, *whosoever is deceived thereby, is not wise* the roote is *non sapere*; he cannot relish well. *Præmiseris voluptatis studio, voluptatem se amittere nesciunt*, drunkards hunt after pleasure in their cups: but taking o-uer much, they loose their tast.

*Rasus Magnus contra Ebriosos.*

A small sound delights the eare,  
too loude a noise will make one  
deafe

Pro. 27. 7.

Mercen. on  
Pa. in, in  
gaude

חכמ

deafe a small light doth please  
the eie; but gazing on the *Sunne*  
will make one blind: a sober  
draught affects the tast, but too  
much wine offends the palate: the  
full soyle loatheth any hony combe;  
but to the hungry soule every bit-  
ter thing is sweete; the drunkards  
wine seemeth water to him; but  
the sober mans water is turned  
into wine: the Israelites drank ho-  
ny out of a rocke: the water  
was so pleasant to them, being  
fore a thirst.

But, *sapere quod hoc verbo sig-  
nificatur, est mentis, non palati;*  
The taste here meant, is of the  
minde, not of the palate. Now  
the drunkard commeth short of  
that: *ventrem & mentem, nec ut  
replere potest;* a full belly hath an  
empty braine; who redome, and  
Wine take away the heart, *Hos.*

4. II.

Sapien-

*Sapientis est ordinare* (sayth Thomas on the Masters Prologue) tis the part of a wise man, to order all his doings to the right end: but the drunkard cannot do so, whether the end be in aliquo speciali artificio, vel in tota vita humana, vel simpliciter ultimus. In some special worke, or morall, or God himselfe.

The end whereto a Carpenter doth aime, is an house for habitation: and who so can giue best direction to inferiour workmen, is a wise man. As a wise master-builder, I have layd the foundation; and another buildeth thereon. Now the drunkard in his cups, is not able to giue direction, in any particular vocation. The Preacher cannot, *Esay 28. 7.* They haue eried through wine, and through strong drinke are out of the way: they are swallowed up of

1 Cor. 3. 10

of wine, they erre in vision, they  
 stumble in iudgement. The Ma-  
 gistrate cannot. *Pro. 31.4.5.* It is  
 not for Kings, O Lemuel, it is  
 not for Kings, to drinke wine, nor  
 for Princes strong drinke, least  
 they forget the Law, and peruert  
 the iudgement of any of the affli-  
 cted. A silly woman could ap-  
 peale from Philip King of Ma-  
 cedon being drunken, to the same  
 King when he should bee sober;  
 that he might well consider the  
 matter, before he passed sentence  
 against her. The Trades-man  
 cannot: what need I go to parti-  
 culars in a generall truth? *Who-*  
*soever is deceiued thereby, is not*  
*wise.*

If the end bee morall, to liue  
 well and happily on earth, he that  
 can best order all his actions to  
 that end, is a wise man. *It is a*  
*Pro. 10.33* sport to a foole to doe mischief, *but*

but a man of understanding hath  
 wisdom: true, and the drunkard  
 hath none, he is such a foole, that  
 he careth not what mischief hee  
 doth himselfe, or others in body,  
 goods, or name: whereby it  
 cometh to passe, that he lea-  
 deth a most vnhappy life. Or if  
 the end be, *simpliester ultimus*,  
 even God himselfe, who so or-  
 dereth his course aright to ob-  
 taine this end, is a wise man in-  
 deed, *sapere, nihil aliud est, nisi  
 verum Deum iustis ac pijs culti-*  
*bus honorare*: to be wise is nothing  
 else, but to worship the true God  
 aright. O keep, and do the Com-  
 mandements of the Lord: for this  
 is your wisdom, and your under-  
 standing in the sight of the Nati-  
 ons. Again, *sapientia, est intelli-*  
*gentia, vel ad bonum, rectumque*  
*faciendum vel abstinentia dictoru*  
*factorumq; improborum*, wisdom

*Lactan. de  
 vera sapientia  
 cap. 1.*

*Deut. 4.6.*

*Lactan. de  
 iustis ac 13*

is an vnderstanding heart, to eschew euill, and doe good, the feare of God, that is wisdom: and to depart from euill, is vnderstanding. Job 28. 28.

But drunkards haue no feare of God before their eyes, they say vnto the Lord, depart from vs, we desire not the knowledge of thy wayes: neither haue they any heart to depart from euill: therefore as for wine, whosoever is de-  
 Job 21. 14  
 ceived thereby, is not wise.

What if a man should say he is a very foole; the word of the Lord is verified in such: my people is foolish, they haue not knowne me, they are foolish children, and haue none vnderstanding, they are wise to doe euill, but to doe good they haue no knowledge.  
 1 Cor. 4. 21.

*Ambros. de  
 Abrah.  
 Patriar. c. 6* Sane discimus vitandam ebrietatem, per quam crimina vitare non possumus. in any case auoyd drunken.

drunkennes, which disableth you  
to shun wickednes. Oh it is a Ca-  
pitall crime, with as many heads  
as Hydra. What sinne can be so  
vile, that drunkards will not ven-  
ture on: *ebrietas somentum Libi-*  
*dis*, drunkennes prouoketh  
men to wantonnes: *their eyes be-*  
*hold strange women*, they will  
make no bones of adultery, nor  
yet of idolatry: *the People sate*  
*downe to eat, and drinke, and rose*  
*up to play*, that play was idola-  
try, to worship the golden calfe  
which Aaron made. And thus at  
length it appeareth, that wine is  
a mocker, strong drinke is ra-  
ging, and whosoever is deceived  
thereby, is not wise.

Salomon telleth vs againe that  
ungodly men reioyce to dye *or ill*  
Pro: 2. 14. the roote for euill is  
*Yv taratantariZax*, taken from  
the sound of the trumpet, *latitie*

Ambros. d.  
Hel. & ieu.  
cap. 16.

Verse 13.

Basil. Mag.  
contra chri-  
stos.

*causa vocem attollere*, to lift vp the voyce for ioy. This *inepta letitia*, foolish mirth, is in all iniquity; but chieflie in ebriety.

The sober man well vnderstandeth the manifold calamities that befall him in this life, which make him say *of laughter it is mad, and of mirth, what doth it*: but wine turneth euery thought into iollity, and mirth: so that a man remembreth neither sorrow,  
 Eccl. 3. 1. nor debt: He doth euen inioy his cups, which maketh his heart to leape, supposing felicity to consist therein: hee cannot containe, but breaketh forth into outward signes of ioy, he beginneth to laugh; dance, and sing tara-tantara: but alas poore soule, if hee knew all, hee hath more cause to weepe.  
 1 Esd. 3. 10.

Goe to now yee Drunkards,  
 weep and howle for the miseries  
 that



that shall come vppon you: howle  
 yee *Ships of Earshish*, (sayth E-  
 say,) and well doth the Prophet  
 compare Drunkards to ships  
 Saith *Ambrose*, *They that goe*  
*downe to the Sea in ships, that doe*  
*businesse in great waters, reele too*  
*and fro, and stagger;* so doth  
 the Drunkard; they are at their  
 wits end, so is the Drunkard;  
 they are troubled with windes,  
 and raging waters, so is the drun-  
 kard: they cast ont their lading,  
 so doth the Drunkard: *Os poste-*  
*riorum partium assumit rsum:*  
 his mouth executeth the office of  
 the lower parts: they scarce es-  
 cape with life, no more doth the  
 Drunkard: *Pleriq; dum vomunt*  
*epulum, fudere animam:* too many  
 vomit vp drink, and life together.  
*Alexander* at a supper brought  
 out a crowne for a reward to him  
 that dranke most: *Promachus*

Esay 23. 1.

De Helact  
ictum. c. 19.Chrysost. ad  
pop. hom. 54Ambros. de  
Helact ei-  
um. cap. 8.Plutare.  
Alexa.

swallowed downe foure gallons  
of wine, and wan the Crowne  
worth a Talent; but hee liued  
not aboute three dayes after, and  
fory one of his fellowes dyed  
of an extreame cold, that rooke  
them in their drunkenesse. A  
fearefull example, and a faire  
warning for all poe-companions.  
Though the Mariners escape  
with life, yet they are halfe vn-  
done, their wares are lost, and  
their ship well-nigh broken: So  
is the Drunkard almost, if not  
quite vn-done, *Ebrietas mors om-*  
*nium virtutum*: Drunkenesse is  
the shipwracke of all goodnesse,  
his modesty, sobriety, and tem-  
perance, most precious wares,  
are cast away, and the shippe of  
his body is sore shaken, with  
palsies, and other diseases, that  
he will haue much adoe to patch  
it vp againe.

*Vincen.*  
*specul. mor.*  
*lib. 3. par. 8*  
*dist. 8.*

Who

Who goeth with a ragged  
coate? the Drunkard: who tur-  
neth wife and children out of  
doores? the Drunkard: Who  
hath woe? who hath sorrow? who  
hath contentions? who hath bab-  
ling? who hath wounds without  
cause? who hath rednes of eyes?  
they that carry long at the wine,  
they that goe to seeke mixt wine.  
Oh! looke not upon the wine,  
when it is red: when it giveth his  
colour in the cup: when it moveth  
it selfe aright: at the last it bi-  
teeth like a Serpent, and stingeth  
like an Adder.

Man that is in honour, and  
understandeth not, is like the  
beast that perish. Tell me O  
man, wherein differst thou from  
a beast? is it not in the excellent  
gift of reason, whereby thou  
rulest the creatures? Oh? then,  
be not thou so base to be led by

Ps. 49:20

the sway of sensuall desire, and for the loue of liquor turne thy selfe on grazing with *Nebuchadnezzar* among the beasts of the field. The silly Assse will quench his thirst, and drinke no more: but thou for thy pleasure, wilt passe the bounds of nature, and become a beast, nay rather worse: for they haue no reason, no more hast thou: but they can vse their limbes, soe canst not thou. Whereto shall I liken drunkardse but to the Idols of the hearthen, who haue eyes, and see not, eares and heare not, feete, and walke not.

The Drunkard can neither reade, nor pray; hee is not for the workes of piety, or policy: to say plainly, hee is good for iust nothing; like the vnprofitable ground, which hauing drunke too much, beareth no fruite, but turneth

turneth into dirt. Alas! what good fruite should wee expect from a Drunkard? Who is no better then a dead man, nay worse by farre: hee that is dead can doe neyther good nor ill, but the Drunkard is dead to all goodnesse whatsoeuer, and al-  
live, yea very actiue to all wickednesse.

Loe, yce haue heard how the Drunkard is voyde of goodnesse, apt to lewdnesse, and that hee shalbee impouerished, diseased, a thousand wayes tormented in this life. If it come to passe, when hee heareth the wordes of this curse, that hee blesse himselfe in his heart, saying, I shall haue peace, though I walke in the imagination of mine heart, to adde drunkennes to thirst: the Lord will not spare him, but then the anger  
of

of the Lord, and his ieaously shall  
 smooke against that man. Deut.  
 29. 19. 20. Woe to them that  
 rise early in the morning, that  
 they may follow strong drinke,  
 that continue vntill night, till  
 the wine inflame them. Esay 5. 11,  
*Va lamentabilis est acclamatio,*  
*lamentatione autem digni sunt e-*  
*briosi, quia regnum Dei non pos-*  
*sidebunt.* Woe is a dolefull ex-  
 clamation, and indeed all dran-  
 kards deserue lamentation, for  
 they are in the Catalogue of  
 those that shall neuer inherite the  
 kingdome of God.

Agul. Mar.  
 contra ebri-  
 oses.

Trig. in Gen.  
 c. 19. tom. 5

*Audite, et caute vos, O quibus*  
*istud malum non in crimine, sed in*  
*usu est,* heare and beware, O yee  
 that blame not this sinne, but  
 make a common practise of it:  
 haue some respect to your out-  
 ward estate, to the teares of your  
 wiues, to the good of your chil-  
 dren:

dren: be not altogether carelesse  
of the health of your bodies, of  
the vertue of your minde, of the  
Lawes of God, of the saving of  
your soules: preferre not a little  
beastly pleasure before them all:  
doe not wilfully cast away your  
selues, for whom Christ dyed.

If yee repent, and amend, hee  
is ready to forgieue: I can shewe  
your pardon from the great King  
of Heauen, for all that is past,  
the tenour whereof is this, *Let*  
*the wicked forsake his way, and*  
*the vni righteous man his thoughts,*  
*and let him returne to the Lord,*  
*and he will haue mercy vpon him,*  
*and to our God, for he will abund-*  
*dantly pardon.* Gods mercy is  
greater then your misery: Yee  
cannot be so infinite in sinning, as  
he is infinite in pardoning, if you  
repent.

I know an euill habite is not  
cast

*De tempor.  
serm. 232.*

*Stella de  
contemp.  
mundi p. 2.  
cap. 27.*

cast off in a moment, but by degrees: therefore (as Saint Augustine aduiseeth) presently withdraw one cup, to morrow another, and next day another, till you come to a settled, and sober dyet. Giue thy selfe to fasting and prayer, without which exercise this kinde of Diuell is not cast out. Then haue a care to shunne lewd company, be not amongst Wine-bibbers, least they make thee returne to thy wonted course: *Bonum esse inter malos, est quasi natum contra torrentem*, to be abstemious among the Gluttonous, were to swimme against the streame.

If vrgent occasions call thee to such places, resolute by Gods grace not to pledge their healths: Nay, but they will stab then! care not for that: looke what wrong they offer thee, beare it patiently



ently, and God will reward thee. *Nemo dicat, quod in istis temporibus martyres non sint; quosidie martyres sunt:* let no man say, wee haue no Martyrs in these our dayes, wee haue Martyrs daily: A Martyr, is a witnesse of the truth of God, and whatsoeuer a man suffereth for the truth sake, the Lord esteemeth it no lesse then Martyrdome.

August. de  
camp. f. 232

Moreouer, consider the great want of Christs poore members, and thou wilt not for pity, wast that prodigally, where-with the bowels of the Saints may be refreshed.

Finally, be a frequent hearer of the word, and thou shalt often meete with good exhortations to sobriety, and powerfull reasons to disswade from drunkenness.

Vse

Use these remedies conscionably,  
and thou wilt soone abandon this  
iniquity : so shalt thou liue godly,  
righteously, and soberly in this  
present world, to the glory of  
God, the good example of thy  
Neighbour, and the sauing of thy  
spoule, through Gods tender mer-  
cy in Christ Iesu. To whom  
with the Father, and the Holy  
Ghost, be ascribed all Gloty,  
Honour, and Praise, Power,  
Might, and dominion, of vs,  
and all people, now and  
for euer. *Amen.*

**FINIS.**

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